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the Cumaeen Sibyl in the time of Augustus and Vergil's adoption of the Sibyl. It would be exceedingly interesting to take other incidents used by Vergil, some wholly Greek, others Italian, others Greco-Italian, such as this case which we have specially studied, and to analyze as far as possible Vergil's reasons for using them and the methods he employs. Such study affords the best proof possible that, though Vergil imitated Homer in meter, in general structure of the narrative, in the use of many incidents closely modeled upon similar incidents in the Iliad and the Odyssey, he was himself a great artist in molding telling incidents from divers sources into a homogeneous whole.

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REVIEWS

The Life of Saint Severinus, by Eugippius, translated by George W. Robinson. Cambridge: Harvard University Press (1914). 141 pages, with Map. \$1.50.

The first English translation of the Vita Sancti Severini merits a hearty welcome. Even aside from its primary interest and importance as a historical source for the sixth century, the Vita deserves perusal as the story of a remarkable life, told with unaffected charm by a loyal and devoted disciple.

The book under review consists of a preface (pages 7-10), table of contents (11), the translation (13-113), and an appendix (115-126) containing a list of editions and translations of the life, a Latin hymn in praise of St. Severinus, and a chronological table. There is an index of authors cited in the notes (which are comparatively few in number), and a general index.

As Mr. Robinson's translation is based on the text of Mommsen (Berlin, 1898), it is to be regretted that he does not retain Mommsen's section numbers as well as his division into chapters. Moreover, the typographical arrangement of the chapters as formally separate units (instead of the mere indication of chapter and section numbers in the margin) gives the biography a somewhat disjointed appearance, as of many disconnected anecdotes rather than a fairly continuous narrative. Again, in his references to the Getica of Jordanes the translator gives chapter numbers only, with loss of precision, especially in the case of long chapters.

The English version, on the whole, is precise and careful, and often felicitous. As examples of diction and phrasing adequate in sense and feeling to the original we may note the following: Ad Pasch. 5 Norici Ripensis, "Riverside Noricum"; 1.3 ecclesiae. . . custode, "sacristan"; 1.5 tanti, "how great a guest!"; 3.3 fame laborantibus, "the famine-stricken"; 5.2 non te itaque pigeat, "let it not irk thee"; 8.3 puerili motu concitus, "moved by childish curiosity"; 34.1 de longinquis regionibus, "from a far country"; 45.1

clauso oris sui ostio in cordis cubiculo, "behind the closed door of his mouth in the chamber of his heart".

Yet the version has some marked defects. In the first place, it somehow fails to reproduce the quaint and unstudied peculiar charm of Eugippius. The Vita Severini has an old-time simplicity, a kindly attitude, a flavor of scriptural reminiscence, and an air of wonder about it that are most difficult to put into modern English. These traits have made critics call the biography 'incomparable', and the utmost effort is needed to catch them and reproduce them in another language. Perhaps the task is impossible. Yet some failures in appreciation may properly be noted. These are of four sorts: loose paraphrasing, actual mistakes, over-modern renderings, and too archaic renderings.

(1) Of loose paraphrasing take the following instances: Ad Pasch. 4 ubi disciplinae nulla constructio, nullus grammatici culminis decor exstitit, "when a liberal education has not fashioned the work, nor literary training lent it elevation and elegance"; 10.1 cum suo persuasore captivus, "he and the layman were made captives"; 14.1 quidnam est quod facere voluistis, "why have ye done this?"; 43.2 filios suos adesse praecipiens et prophetae benedictionis affatibus singulos quosque remunerans mysteriorum arcana prodidit futurorum, "called unto his sons, and said: 'Gather yourselves together'; that he might tell them that which should befall them in the last days, and bless them every one according to his blessings".

(2) In some places the translator seems to have missed the force of the Latin: Ad Pasch. 6 quae quoniam fidelis portitor, filius vester Deogratias, optime novit, verbo commendavimus intimanda, sperantes nos baiuli nomen etiam de tui operis perfectione iugiter esse dicturos, "Since the trusty bearer, thy son Deogratias, best knows these, I have entrusted to him to communicate them to thee by word of mouth. And I hope that I may speedily be able yet again to call him bearer on the completion of thy work". Does not Eugippius mean that he hopes he may soon call out the bearer's name (Deo gratias!) as a pious ejaculation upon the completion of the work? In cap. 21 *de longinquo* is rendered by "some time before". The meaning is rather 'from a distance', for it is expressly stated (21.1) that Paulinus came *fama eius excurrente*, and moreover that he stayed only *aliquot diebus*. In cap. 35 *mox mirabiliter effectum iugiter orandi promeruit* is rendered by "thereupon he earned a wonderful power of endurance in prayer", but *mirabiliter* should be taken with the verb, 'miraculously obtained'. In 15.2 it is more natural to suppose that the flooring itself was washed away by the floods (*tabulata* means 'beams' or 'joists'), and to translate by 'now lay your floor over the beams', rather than by "let a pavement now be laid upon the boards". In 43.8 totumque corpus signo crucis extenta manu

consignans means not "made the sign of the cross over his whole body", but rather 'forming with his whole body the sign of the cross by extending his arms <at right angles>'.

(3) Some phrases, while not inaccurate or free, are too modern in tone and so strike a note out of tune with the original: 9.3 *praeceunte semper revelatione*, "on the strength of a previous revelation"; 29.2 *fide magis quam gressibus*, "trusting in God rather than in the strength of their limbs"; 46.1 *quem fama vel litteris cum suo quondam iugali optime noverat*, "she and her late husband had known him well by reputation and through correspondence"; Ad Eugipp. 3 *facilius virtutes magistrorum a discipulis exponuntur*, "The virtues of teachers are particularly visible in their daily life, and consequently are more easily depicted by their pupils".

(4) In a few cases the translation falls into the opposite fault of using language whose archaic or formal tone is not in harmony with the immediate context: Ad Pasch. 9 *periclitantibus his hominibus*, "these perilled folk"; cap. 5 *ab insidiis inimicorum*, "from the ambushes of the foe"; 11.2 *devotionibus accolarum*, "by the prayers of the vicinage"; 12.1 *orationum tuarum experta suffragia postulamus*, "we ask the tried suffrage of thy prayers"; 25.3 *lorica fidelis*, "trusty cuirass" (why not simply 'breast-plate')?

In his statement regarding the most recent German translations of the Life, Mr. Robinson refers to "Karl Rodenberg (Leipsic, 1878, second edition, 1884)", overlooking the more recent third edition (1912). To his cross-references to the *De Origine Actibusque Getarum* of Jordanes, which he always cites as *De rebus Geticis*, though it is usually, since Mommsen, called *Getica*, additions may be made: thus on 5.2 *Gothorum nec copia nec adversitate turbaberis, quia cito securus eis discedentibus*. . . *regnabis*, see *Getica* 56.283-284; in 44.4 in connection with *Novae* see *Getica* 18.101; on the early history of Theodoric see 52.269, 271; 55.282; 56.288; in 46.2 on *in castello Lucullano*, see *Getica* 46.242.

In further support of the theory that St. Severinus was himself of noble birth (page 19, note 1), his manner of addressing the woman Procula (3.2 *cur. . . nobilissimis orta natalibus cupiditatis te praebeas ancillam*), and his dying admonition (43.3 *terrena despice*) are perhaps significant. On page 52, note 3, the statement that Eugippius contrasts the terms *oppida* and *castella* is based on a misunderstanding of the force of *vel* in the phrase *oppida vel castella*. On page 69, note 2, for *cohors nova Batavorum* read *cohors nona*. On page 91 (29.1), a cross-reference might have been given to 25.1. Possibly the phrase *in insulae solitudine* (44.2) may be understood to refer to the Castel dell' Ovo, or Megaris, which, according to Beloch, formed the nucleus of the Lucullanum, where the Severinus monastery was afterwards

founded (46.2). See Beloch, *Campanien im Alterthum*², 81.

The translator gives the following Biblical references in addition to quotations already noted by Mommsen in his edition: Ad Pasch. 3, 1 Cor. 2.13 (already pointed out by Pfeilschifter, in *Wochenschrift für Klassische Philologie*, 1899, 155); Ad Pasch. 9, Matt. 25.33; 3.2, Col. 3.5; 3.2, Matt. 25.35-42; 6.2, 1 Cor. 7.25 (previously noted by Manitius, in *Berliner Philologische Wochenschrift*, 1899, 460); 9.4, Gen. 19.26 and Luke 17.32; 43.2, Heb. 13.7; 43.4, 1 Chron. 28.9 and Eph. 1.18; Ad Eugipp. 5, 1 Maccabees 3.8, 5.44, 68, 10.83 f.; Ad Eugipp. 6, Rev. 21.2, 9. He also corrects the following references given by Mommsen: 12.2, Joel 2.15 to Joel 2.15-16; 43.5, Psalms 50.16 to Psalms 51.17. Both Mommsen and the translator are in error in citing Gen. 50.25 instead of Gen. 50.24 in connection with 40.5, and in the reference to Gen. 49.1-33 (there are only 32 verses in this chapter) on 43.2. The Biblical reference on 43.8 should be Psalms 150.1-6, as it is given in Mommsen (not Psalms 150.1, 6), for the entire Psalm is here indicated by citing, as was customary, the opening and the closing words. To the foregoing might perhaps be added: 1.2 *pal-mam. . . sequeretur*, Phil. 3.14; 36.1 in adoptionem recipiens filiorum paterno dignaretur flagello corripere, Gal. 4.5 and Heb. 12.6; 40.5 *praecepti. . . Ioseph*, Ex. 13.19; 43.2 Abraham namque vocatus, Heb. 11.8; Ad Eugipp. 5 *filiis suis*, 1 Maccabees 2.2. Manitius, in his review of Mommsen's edition of the *Vita Severini* (*Berliner Philologische Wochenschrift*, 1899, 460), calls attention to some twenty further instances of more general reminiscences suggested by the Bible; some of these might properly have been noted in the footnotes to the translation.

Though pains have been taken here to point out every kind of imperfection in Mr. Robinson's book, the merit of his achievement largely outweighs its defects, and hearty thanks are due him for preparing a serviceable and, on the whole, so reliable an edition of the *Vita Severini*.

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The Olynthiac Speeches of Demosthenes¹. By J. M. Macgregor. Cambridge: at the University Press (1915). Pp. lii + 101. 2 sh., 6 d.

The aim of the editor, as stated in the Preface, is to show the speeches in their due relation to Demosthenes's whole career and to provide the student with the means for an effective understanding of them. A somewhat careful examination of the book convinces me that this aim has been fulfilled.

The Introduction treats the life of Demosthenes, under the following topics: (1) Birth, Education and Early Manhood (ix-xv); (2) The Uprising of

¹The difference between this review and that of the same book contributed to THE CLASSICAL WEEKLY 10.53-54 by Professor Elmore is so great that it is worth while to print the present paper.—C. K.